



The Caledonian

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POST-HOGMANAY PARTY

January 5, 2008, 2-4 p.m.
Post-Hogmanay Scottish
Music and Dance Party

St. Timothy's Episcopal
Church Parish Hall
98-939 Moanalua Road (Aiea)

Type of meeting: Afternoon participatory holiday party. All ages. Listen to and sing some Scottish music and learn a few very simple Scottish dances. Emphasis is on **party** and celebration of the New Year. A guessing game is planned to build people's awareness of Scottish music. Simple afternoon refreshments will be provided, probably including some Scottish sweets and goodies. Royal Scottish Country Dance Society of Hawaii members have been invited.

Considerations: Donation to the church accepted. No alcohol. A church dinner has been scheduled for the evening of that day, so we must finish on schedule. Contact is Julie Bliss-Tyau, Society member and Music Director at the church.

Planning committee: Julie Bliss-Tyau, Bruce McEwan, Don Munro, Doug Herring, Lillian Cunningham. Julie will prepare music and will play as needed. Bruce will teach a couple of dances. Doug and Lillian will lead singing of one song each. Don will introduce Hogmanay.



Edinburgh , site of a festive Hogmanay party

The Origins of Hogmanay

While New Year's Eve is celebrated around the world, the Scots have a long rich heritage associated with this event - and have their own name for it, Hogmanay.

There are many theories about the derivation of the word "Hogmanay". The Scandinavian word for the feast preceding Yule was "Hoggo-nott" while the Flemish words (many have come into Scots) "hoog min dag" means "great love day". Hogmanay could also be traced back to the Anglo-Saxon, Haleg monath, Holy Month, or the Gaelic, oge maidne, new morning. But the most likely source seems to be the French. "Homme est né" or "Man is born" while in France the last day of the year when gifts were exchanged was "aguillaneuf" while in Normandy presents given at that time were "hoguignetes". Take your pick!

In Scotland a similar practice to that in Normandy was recorded, rather disapprovingly, by the Church. "*It is ordinary among some Plebians in the South of Scotland, to go about from door to door upon New Year's Eve, crying Hagmane.*" Scotch Presbyterian Eloquence, 1693.

Hogmanay Traditional Celebrations

Historians believe that the Scots inherited the celebration from the Vikings who, coming from even further north than the Scots, paid even more attention to the passing of the shortest day. In Shetland, where the Viking influence was strongest, New Year is called Yules, from the Scandinavian word.

It may not be widely known but Christmas was not celebrated as a festival and virtually banned in Scotland for around 400 years, from the end of the 17th century to the 1950s. The reason for this has its roots in the Protestant Reformation when the Kirk portrayed Christmas as a Popish or Catholic feast and therefore had to be banned.

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Society News

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From the Craig

Dear Society Members,

As we approach the end of the year holidays, I'd like to wish everyone a Mele Kalikimaka, Happy Hogmanay, and Happy New Year. For those of you who are looking for that "perfect" holiday gift, your Society has copies of *The Story of Scots in Hawaii* on sale for only \$18 a copy for members. Just drop me a note and I'll see you get one before Christmas.

In this edition of the newsletter, you will find information about our annual Burns Night, which will take place on January 26, 2008. I hope you all have it on your calendars already. Remember, our goal is to have at least as many Society members as guests. As we enter 2008, our membership stands at about 170 and we'd like to grow in 2008.

Speaking of Burns Night, I'm looking for some volunteers for the following roles: Someone to say grace, Poosie Nancie & Henchman for the haggis ceremony, someone to toast Scotland, and someone to toast the U.S. If you've never participated before, now is your chance.

I look forward to being able to greet you all on January 26.

Yours aye,

Bruce McEwan, Chieftain



Saturday, January 5, 2008 from 2-4 p.m. **"Post Hogmanay Music & Dance Party"**

Learn something about Scottish music and a few simple Scottish dances. At St. Timothy's Episcopal Church Parish Hall at 98-939 Moanalua Rd. in Aiea.

Saturday, January 26, 2008 **"Burns Night Celebration"**

Celebrate the 249th birthday of Scotland's National Bard at the Society's premier event of the year with pipers, dancers, singers, the haggis, an' a' that at the Japanese Cultural Center Manoa Grand Ballroom

Saturday, March 8, 2008 from 5-8 p.m. **"Clan Night" and "Growing up with the Kilt"**

Akoakoa 103/105 at Windward Community College. Members will introduce clans and Past Chieftain Don Munro will talk about growing up in the Highlands and wearing a kilt

Saturday/Sunday April 4/5, 2008 **"Highland Festival"**

The Caledonian Society will sponsor a cultural exhibit. Remember that April 6 is Tartan Day.

Saturday, May 3, 2008 from 2-4 p.m. **"May Movie Matinee/Welcome to New Members"**

Saturday, June 28, 2008 from 2-4 p.m. **"Annual General Meeting"**

Talks on genealogy DNA and Scots in Hawaii

Saturday, September 6, 2008 **"Scotland: Land of Castles"**



Donate Scotch for Burns Night by Dec. 22

Anyone who wants to be a whisky sponsor for their table should contact Bruce McEwan no later than December 22 at 538-7707 or mcewanb001@hawaii.rr.com.

Society Events

POTLUCK SCOTTISH TRAVELERS

November 17, 2007 by *Lillian Cunningham*



Bob Walden



Elspeth Kerr



Lillian Cunningham



Don Munro

At three small group tables, the attendees on November 17 ate and talked and got better acquainted. The food table held many POTS of food, and everyone felt LUCKY to have such choices, including whisky fudge recently brought from Scotland. We ate off pirate paper plates featuring the Caribbean, another geographical/ cinematic nod to world travel from **Jackie Phillips**, food coordinator. About 20 members and guests, including one Japanese-speaking retired tour guide, were there to enjoy the evening.

After we had exchanged a few travel tips, **Bob Walden** described his recent sail among the western Scottish Islands. The private island of Rum (formerly Rhum) interested him particularly with its baronial Kinloch House, originally built as part of a sporting estate. The island is now owned by the Nature Conservancy Council. He reported that September weather was quite chilly and damp.

Elspeth Kerr then took us down the lochs that form the basis of the Caledonian Canal through the Great Glenn from Inverness and out into the Western Seas during what she said was a perfect warm midsummer last year. She had brochures for similar tours available from the sailing company and wore

bracelets that she hoped were made of Highland cattle horns.

Lillian Cunningham introduced the National Trust for Scotland, which owns and manages more than 125 varied sites to visit in Scotland. She recommends joining the National Trust to support conservation, to receive the magazine, and to get free admission at sites all over Scotland, including Inverewe Garden on Scotland's northwestern coast, a site Elspeth Kerr enjoyed on her trip.

LUCKILY **Arlene Bucholz** and **Steve Novak** also had a very recent visit to Scotland.

As they arrived, each person drew a slip from a POT of Scottish place names. Then tried their LUCK at learning about the place named on the slip. Books and maps around the room provided help as did other people, especially **Don Munro**, Scottish historian and geographer of the evening. Finally every place drawn was located and described for rest of the group, who by this time had all become POTLUCK SCOTTISH (mind-)TRAVELERS.

Thank you to everyone already named, to the cooks, and to the volunteers who helped clean-up afterwards in the attractive (though cold) St. Clement's parish hall.

Society News

Council members clean up locker

Some members of the Council straightened up the storage locker in Heather MacGregor's place in October.



L-R: Larry Phillips, Bruce McEwan and Doug Herring prepare for a day of straightening the locker.



Bruce McEwan gets into the job.



Heather MacGregor supervises.



Susan MacKinnon and Larry Phillips examine the boxes.

Member news wanted!

Anyone who has any news about themselves or other members should contact Aloha Committee Chair, Heather MacGregor, at 526-1559.

Flowers of the Forest

Our sympathies go to the family and friends of Caledonian Society Charter member Gordon Cran, who passed away on the Big Island in November. We featured Gordon's 80th birthday party in the last issue of *The Caledonian*.



Scots in Hawaii book makes great gift!

We would like to remind members that *The Story of Scots in Hawai'i* book is available for Christmas presents this year. Cost to members is \$18 plus \$4 shipping. Orders can be made by contacting Bruce McEwan at 538-7707 or mcewanb001@hawaii.rr.com.

Russell Fraser, the Writer

by Barbara Coons

Member Russell Fraser has a newly-published fiction story for the literary quarterly, *The Sewanee Review*. He titled it "The End of an Old Song." It is about the Battle of Culloden and there's plenty of action. He also has a new book, a biography, "Shakespeare, a Life in Art." Russell wrote two previous books on Shakespeare: Vol. I, "Young Shakespeare" and Vol. 2, "Shakespeare, the Later Years." Now he has combined the two books into one and has removed the footnotes. In place of the footnotes, he has written an introduction in which he looks back on his own work.

Scot of the Year nominations due

There is still time to submit your 2008 Scot of the Year nominations. Criteria are simple. The nominee should be:

1. A credit to the community
2. A contributor to the Society
3. Proud to be a Scot or Scot at heart

Send your nominations along with your name and phone number to: *Scot of the Year, The Caledonian Society of Hawaii, P.O. Box 4164, Honolulu, HI 96812-4164*

Five of Best Scottish Books

Member Rhoda Hackler passed along this story from the Nov. 25 issue of *The Wall Street Journal*. In it First Minister of Scotland Alex Salmond (a staunch supporter of Scottish Independence) chose these works that reflect the spirit of his native land. He wrote:

“1. **The Wealth of Nations** by Adam Smith, (1776)

With its espousal of freedom, industry and self-determination, “the Wealth of Nations” is considered a founding document of the Scottish Enlightenment, which deeply influenced the great political and philosophical movements of the modern era. I prefer to think of Adam Smith’s seminal work as an economist’s treasure trove. I have spent countless hours delving into its arguments about taxation, trade, public works and the division of labor, pausing for classic passages such as: “It is not from the benevolence of the butcher, the brewer, or the baker, that we can expect our dinner, but from their regard to their own interest.”

2. **How the Scots Invented the Modern World** by Arthur Herman (Crown, 2001)

To understand the central truths of Scottish character and culture, from their origins to today, you could do no better than to look into “How the Scots Invented the Modern World.” Arthur Herman covers it all: Scotland’s contributions to democracy, capitalism and banking, as well as to literature and the arts. From the Scottish Reformation of the 1600s to David Hume and the Enlightenment in the 1700s, from Robert Louis Stevenson in the 1800s to the devolution of 1997 that restored the Scottish Parliament for the first time in nearly 300 years, Herman conjures the spirit of a people rooted in education and reason. His description of the opening of Edinburgh’s first medical school in 1726 is particularly telling: “Edinburgh taught its doctors to be hands-on generalists, who could spot a problem, make a diagnosis, and apply treatment themselves.”

3. **Sunset Song** by Lewis Grassie Gibbon (Jarrolds, 1932)

We Scots have our share of historical and literary warrior-characters like William Wallace, the medieval Scottish patriot who still stirs a fierce pride in

his latter-day countrymen. My favorite Scottish “warrior,” however, is Chris Guthrie, a farmer’s daughter in the early years of the 20th century and the heroine of Lewis Grassie Gibbon’s “Sunset Song.” In this first novel of Gibbon’s “A Scots Quair” trilogy, Chris’s heart belongs to her family’s farm, but the modern world has begun to encroach on the nearby village of Kinraddie. Her husband dies in World War I, and in the postwar years the sun begins to set on agrarian life in a country that Chris has “loved and hated in a breath.” But her ultimate devotion to her land—her Scotland—transcends family, love, war and death.

4. **The Wind in the Willows** by Kenneth Grahame (Scribner, 1908)

Edinburgh native Kenneth Grahame truly captures the spirit of Scotland in this quintessential children’s story about a lovable animal quartet. The adventures begin when Mole warily accepts an invitation from a water rat—Ratty—to join him in his row boat. “Believe me, my young friend,” Ratty says, “there is nothing—absolutely nothing—half so much worth doing as simply messing about in boats.” A friendship is born, and soon the circle expands to include Mr. Badger and Mr. Toad, who likes nothing half so much as messing about in motor cars. As the story unfolds, the animals display their loyalty, humility, dedication, generosity and a fighting spirit when confronted—all virtues esteemed in Scottish culture and brought charmingly to life by Grahame.

5. **The Works of Robert Burns** (Wordsworth Poetry Library, 1994)

For auld lang syne, I must pay tribute to Robbie Burns (1759-1796), who put those words into poetry and song. A Scots country lad whose writing led him to the salons of Edinburgh, Burns took his love of Scotland, its dialect and traditions and shared it with the world. Our national bard may be most remembered around the globe on Hogmanay (New Year), but we in Scotland recall his wit, his humor and his devotion to his country every day, whether we stand in Parliament “gath’rin votes” or worrying over the progress of time or tide.”

Hogmanay

...continued from page 1

Many Scots had to work over Christmas and their winter solstice holiday was therefore at New Year when family and friends gathered for a party and exchange presents, especially for the children, which came to be called hogmanay.

There are traditions before midnight such as cleaning the house on 31st December (including taking out the ashes from the fire in the days when coal fires were common). There is also the superstition to clear all your debts before “the bells” at midnight.

Immediately after midnight it is traditional to sing Robert Burns’s “For Auld Lang Syne”.

An integral part of the Hogmanay partying, which continues very much today, is to welcome friends and strangers, with warm hospitality, and of course, a kiss to wish everyone a Guid New Year.

“First footing” (that is, the “first foot” in the house after midnight) is still common in Scotland. To ensure good luck for the house, the first foot should be male, dark (believed to be a throwback to the Viking days when blond strangers arriving on your doorstep meant trouble) and should bring symbolic coal, shortbread, salt, black bun and whisky. These days, however, whisky and perhaps shortbread are the only items still prevalent (and available).

Torch and Bonfire Ceremonies

The magical firework display and torchlight procession in Edinburgh - and throughout many cities in Scotland - is reminiscent of the ancient custom at Scottish Hogmanay pagan parties hundreds of years ago.

The traditional New Year ceremony of yesteryear would involve people dressing up in the hides of cattle and running around the village being hit by sticks. The festivities would also include the lighting of bonfires, rolling blazing tar barrels down the hill and tossing torches. Animal hide



Torchlight parade in Edinburgh to celebrate Hogmanay

was also wrapped around sticks and ignited which produced a smoke that was believed to be very effective to ward off evil spirits. The smoking stick was also known as a Hogmanay.

Some of these customs do continue, especially in the small, older communities in the Highlands and Islands of Scotland where tradition, along with language and dialect are kept alive and well. On the Isle of Lewis, in the Outer Hebrides, the young boys form themselves into opposing bands, the leader of each wears a sheep skin, while a member carries a sack. The bands move through the village from house to house reciting a Gaelic rhyme. On being invited inside, the leader walks clockwise around the fire, while everyone hits the skin with sticks. The boys would be given some bannocks - fruit buns - for their sack before moving on to the next house.

One of the most spectacular Fire ceremonies takes place in Stonehaven, just south of Aberdeen on the North East coast. Giant fireballs, weighing up to 20 pounds are lit and swung around on five-foot long metal poles, requiring 60 men to carry them as they march up and down the High Street. The origin of the pre-Christian custom is believed to be linked to the Winter Solstice of late December with the fireballs signifying the power of the sun, to purify the world by consuming evil spirits. And it is worth remembering that January 2nd is a holiday in Scotland as well as the first day of the year - to give them all time to recover from a week of merry-making and celebration.

Burns the Romantic?

You are cordially invited to attend the
Caledonian Society of Hawaii's 43rd Burns Nicht

Saturday January 26, 2007 5:30-9 p.m.
Manoa Grand Ballroom
Japanese Cultural Center
2425 S. Beretania Ave.



Come, enjoy an evening of "Burns the Romantic?"
in the pleasant surroundings of the Manoa Grand Ballroom.

We'll celebrate the 249th birthday of Scotland's national poet
with song, dance, piping, haggis an' a' that!
A n' a wee dram, too.

Make your reservations by Wednesday, January 16, 2008
Questions? Call Susan MacKinnon at 591-9398

\$40.00 for Society members. \$45.00 for guests & nonmembers.

Make checks payable to:
The Caledonian Society of Hawaii. Cut out form & mail with check to:
Caledonian Society, P.O. Box 4164, Honolulu, HI 96812-4164

Burns Reservation

Name _____

Address _____

_____ Phone _____

Dinner Choices: 1. *Beef* 2. *Fish* 3. *Vegetarian*
Name (print & include yourself) Dinner Choice # Member/Guest Price

| Name (print & include yourself) | Dinner Choice # | Member/Guest | Price |
|---------------------------------|-----------------|--------------|-------|
| | | | |
| | | | |
| | | | |
| | | | |

_____ I will donate one bottle
of Scotch for my table.

I would like to sit
with (other than those listed)

Amount enclosed \$ _____.

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Newsletter items

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Visitors Swallow Haggis Stories

Perhaps we should stop telling all those stories about haggis being made from wee furry animals which run around the Scottish mountains with one leg shorter than the other because of the genetic advantage on steep slopes; longer left or right legs, of course, are two different varieties, depending on whether they run round the hills clockwise or anti-clockwise.

Fanciful? Well, it appears that in a survey of 1,000 Americans by haggis producer Hall's of Broxburn, 23% said they believed that if they came to Scotland they would be able to go on a haggis hunt to catch the famous dish.

Conversations in a Scottish Restaurant

MacWaiter: "How's the food?"

MacShimidh: "Tis good and tis bad."

MacWaiter: "What's bad?"

MacShimidh: "The haggis. Twas an auld, auld sheep it be."

MacWaiter: "So what's good?"

MacShimidh: "The portions are small."

MacWaiter: "Are you here for a special occasion?"

MacShimidh: "Aye, the Miss and I won the third prize in the annual Robert Burns Contest, a haggis dinner for two."

MacWaiter: "What were the other prizes?"

MacShimidh: "The second prize was a haggis dinner for one, and the first prize, you didn't have to go to dinner."

Ulster Scotch-Irish Dining

In 1810 English traveler John Gamble reports his experiences of Ulster Scotch-Irish dining in the book *Scotch-Irish Pioneers in Ulster and America*:

"Stopping at a roadside cottage one day for dinner he decided that he would ask for eggs, as safer than some foods of unknown composition.

The good woman who presided over the home roasted an egg or two in ashes before her blazing fire.

When he asked if they were done, she took a long pin with which she had been picking her teeth and thrusting it into the side of the egg: —'Ah! weel-a-wot, surr,' proceeded she, presenting it to him: 'it's as weel done an egg as ony in Christendom.'

Bread, with butter dexterously spread with the thumb, after the custom of the people, completed the meal."

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